

America

JULY 30, 1949

Vol. 81, Number 17

A CATHOLIC REVIEW OF THE WEEK

BROOKLYN LIBRARY

JUL 30 1949

WHISPERING CAMPAIGN

The Commies train their smear-guns on the FBI

WILLIAM HARBISON

OVERTIME ON OVERTIME—CONCLUSION

The courts, the Congress and the longshoreman's pay

JOHN M. CORRIDAN

MR. BLANSHARD AND THE CATHOLIC CHURCH: VII

A final protest—in the name of art, philosophy and theology

GEORGE H. DUNNE, S.J.

THE GOETHE BICENTENNIAL

Weimar's sage seems less wise in perspective

M. WHITCOMB HESS

15 CENTS A COPY \$6 A YEAR

CORRESPONDENCE

Unfair to non-Catholics

EDITOR: In framing legislation which aims to discriminate against the private school, it seems to me that Congressman Barden has overlooked the fact that he is penalizing a minority within a minority—the non-Catholic children who attend Catholic schools. Since I do not think he tried to do that intentionally, it may be that if we call his attention to this matter he may remedy this unfair discrimination.

I do not know just how many non-Catholic parents send their children to Catholic schools but, if the Academy in my own city is any gauge, the number must be sizable. Here in Pendleton, Oregon (the State that passed the other infamous school bill some years ago and in which men carried torches and burned fiery crosses on the surrounding hills), of the 202 pupils in our Catholic Academy two years ago, 98 were non-Catholic. Yes, there are public schools in town—five of them.

Why must these non-Catholic pupils, just because they rub shoulders with Catholic children in school, be deprived of the attentive services of a school nurse? Why, at noon time, should they be deprived of a hot lunch? Why can they not have free transportation to school? Catholic children in the same school could easily be distinguished and eliminated from the benefits, of course. They could be dressed in sackcloth, for instance, or the Government could perhaps tattoo them visibly as the Nazis did.

I protest that such discrimination against non-Catholics is unjust, unfair and un-American.

Pendleton, Ore.

J. J. SHARKEY

Racism among Catholics

EDITOR: Margaret Coleman's fine letter (AM. 5/28) pointed out the need for Catholics to take the lead in destroying racial inequality. Then, in your next issue, we read a pointed letter from Father Bernard in which he stated that only a small percentage of religious houses and communities of sisters have an unrestricted policy on vocations.

Last year I had the pleasure of joining in a protest against what I thought was an extremely unfortunate situation. Negroes were being deprived of the right to higher education in certain institutions because of the discriminatory policy of many national fraternities and local campus living organizations.

I owe these groups an apology. It seems that we Catholics are still a pretty choosy group. It appears that we wouldn't be at all surprised if our souls were a little whiter than someone else's.

Denver, Colo.

JAMES A. THIELEN

Postscripts to battle

EDITOR: My review of *Coral and Brass*, by General Holland M. Smith of the Marines, appeared in AMERICA for March 5. In the issue of June 4 a letter from John A. Lynch of Palo Alto appeared. In it the writer evidenced a rather low appraisal of the review and of the reviewer, and an even lower one of the General who wrote the book. After reading the letter submitted by the Palo Alto correspondent, I wrote to General Smith, who in turn wrote to me. I trust that you will have enough interest in this lukewarm war to read the following excerpts from General Smith's letter:

I do not know John A. Lynch but presume he was a member of the unfortunate 27th Division. It may be of interest to you to know that this division performed just as badly at Okinawa as at Saipan. It was relieved from the front lines at Okinawa after a few days of fighting and sent to a rear area which had been overrun and made safe by the 6th Marine Division. This 27th Division was never employed as a fighting unit again.

The statements that I was not at the front at Makin and Saipan are too ridiculous for a denial. The records show that I was decorated for gallantry in these actions.

The statement by Lynch that Colonel Conroy's body was buried in twenty-five hours is not in accordance with the facts. The body was not recovered until seventy-two hours had elapsed after his death, and only upon my direct orders to Ralph Smith to recover and inter the body. Conroy's body was buried on the afternoon of the fourth day. I was present at the burial. If these statements were not true they would have been disproved by the documents—official. My book is factual and has withstood the efforts of the 27th to disprove the facts. All my statements were upheld by the official documents. . . . The records show that the 27th Division was discredited. . . . It is quite understandable that the members of the 27th Division—in their realization of the failure of this Division—should attempt to discredit me. I hold no malice toward this Division and only related the facts to substantiate my actions at Saipan. It was unfortunate that a third- or fourth-rate Division should have been placed alongside the Marines.

Those, my fellow civilians, are some of the statements made by the retired General of the Marines. To the best of my knowledge, General Smith's book, *Coral and Brass*, is substantially true and in agreement with other accounts of fighting in the South Pacific. But, as I mentioned above, I have no desire to become a casualty in this quarrel between two branches of the service. Any further fighting will be carried on directly by the General and by John A. Lynch of Palo Alto.

Chicago, Ill.

PAUL KINIERY

CONTENTS

America July 30, 1949

Current Comment 469

Washington Front....Charles Lucey 473

Underscorings C. K. 473

Editorials 474

Battle lines drawn

The decree against communism

"Culture strangulation"

Toward an atomic policy

Articles

Paul Blanchard and the Catholic Church:

VII: Church and State 477

George H. Dunne, S.J.

Overtime on overtime—conclusion.. 479

John M. Corridan

Whispering campaign 481

William Harbison

Literature and Arts 482

The Goethe bicentennial

M. Whitcomb Hess

I have looked back (Poem)

Leonard McCarthy

BooksReviewed by

The Wisdom of Catholicism 484

Joseph M. Egan

Encounter with Nothingness 484

Edwin Morgan

From the Editor's shelf 486

The WordJoseph A. Breig 486

FilmsMoir Walsh 487

ParadeJohn A. Toomey 488

AMERICA. Published weekly by the America Press, 70 East 45th Street, New York 17, N. Y. July 30, 1949, Vol. LXXXI, No. 17. Whole No. 2098. Telephone MUrray Hill 3-0197. Cable Address: Cathreview. Domestic, yearly \$6; 15 cents a copy. Canada, \$7; 17 cents a copy. Foreign, \$7.50; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under act of March 3, 1879. AMERICA, A Catholic Review of the week. Registered U.S. Patent Office.



Hopeful words from the President

President Truman's speech at the Shrine convention in Chicago July 19 seemed to be addressed to two groups critical of U. S. foreign policy: the Senate minority which is raising objections to the Atlantic Pact and the arms-to-Europe program, and the men in the Kremlin. Mr. Truman emphasized the fact that public opinion in a democracy is usually a slow growth, but has an enduring quality not found in the autocratic decisions of dictators. Our foreign policy decisions, he said, particularly support of the United Nations and the Atlantic Pact,

are the decisions not of the Government alone, but of the people of the United States. For this reason it is clear that this country will steadfastly continue, together with other nations of like purpose, along the path we have chosen toward peace and freedom for the world.

It is not hard to see in such words a warning to domestic critics against flouting the popular will, and to the Politburo against taking free debate and democratic opposition as a sign that the United States is wavering in its support of Western Europe. For the rest, the President expressed a quiet confidence that the way of freedom would win over the way of slavery. Communism is already showing "the fatal weaknesses of dictatorships." Its "tensions and conflicts appear to be increasing." In the long run it must either destroy itself or abandon its attempt to enslave the world.

A-bombs for Britain?

Britain's request for information and/or materials which will enable her to make atomic bombs illustrates a difficulty that is bothering Senators Taft and Wherry and other critics of the arms-to-Europe program. It is an honest difficulty, which the bi-partisan proponents of military aid must be prepared to answer. Once we have agreed to the arms program, will not every one of our allies want preferential treatment? Will not every one of the eleven, conscious of its own weakness, be convinced that Russia intends to fall upon it first? If Britain receives our atomic assistance, will not our other allies demand it also? Can we ever give all of them enough military aid, atomic and otherwise, to make them *all* feel secure? Here a distinction emphasized by Walter Lippmann should prove helpful. Claiming that Secretary Acheson erred when he gave the Danes and Norwegians the impression that they would be entitled to receive arms if they came into the alliance, Mr. Lippmann has urged that the United States re-establish at once the original principle—that our obligation would be to the Atlantic nations collectively, not to each nation separately. In other words, a nation adhering to the Pact would not acquire a treaty right obligating us to furnish that particular nation with arms. At most, under the treaty, the alliance as a whole would acquire that right. Each nation desiring arms would then have to prove to its partners that it needed them, not to build up its own national or imperial defenses, but to strengthen the common strategic plan. If this principle is written into the arms agreement, the question of our giving atomic assistance to the British could be transferred to the Defense Council provided for

CURRENT COMMENT

in the Pact. Perhaps the Council might decide that Atlantic Alliance planes armed with atomic bombs would be a greater deterrent to Russian aggression if they were based on Italian airfields.

Towards a balanced budget

As we suspected (Am. 7/16, p. 434), the \$15-billion defense budget submitted by President Truman was too high. This is now admitted. On July 15 the Senate Appropriations Committee slashed \$1.01 billion from funds the House had approved for the armed services. Secretary of Defense Louis Johnson agreed to the cuts involved. The sum of \$799 million came off painlessly when the Senate Committee reduced the seventy-group Air Force approved by the House to fifty-eight, still ten above what the President proposed. The remainder of the savings will be effected by Mr. Johnson himself. According to Senator Elmer Thomas (D., Okla.), the Secretary agreed to take this responsibility. Prospects of a further slash of \$635 million loomed up when Senator Thomas proposed that the \$835 million already appropriated for stockpiling be cut to \$200 million. This lowered figure would still provide a year's supply of strategic materials, barring an emergency. Congress seems finally to be facing the question Dr. Edwin G. Nourse raised in April: if the Atlantic Pact and arms program mean anything, they must *lessen* our danger and hence lessen the need of national defense appropriations.

Beyond collective bargaining

At the moment all is quiet on the steel front. A board appointed by President Truman is engaged in determining the facts in dispute between the United Steelworkers and the managements of the major steel producers. After forty-five days the board will present to the President its findings and recommendations. For fifteen days thereafter, with the report before them and assisted by Federal mediators, the parties to the dispute will strive to reach an agreement. Meanwhile both sides have agreed to maintain the status quo. During this breathing spell the public might do well to ponder the issue behind the issues in the threatened steel strike. By this time the issues in the foreground are generally well known. The union wants a wage increase, an insurance program and a pension fund. The U. S. Steel Corporation has flatly rejected the wage increase, has agreed to discuss a "reasonable insurance program" to which employees

would contribute as well as the employer, has refused to discuss pensions on the ground that the union is violating its contract by raising the question at this time. The issue behind the issues was suggested by Benjamin F. Fairless, President of U. S. Steel, when, in his reply to the union demands, he observed: "The granting now of a further wage increase by U. S. Steel undoubtedly would encourage a general fourth round of wage increases throughout American industry." That is true. The economic power of both the union and the corporation is so great that any decisions they make are bound to have repercussions on the whole economy. Since in the present dispute the parties completely disagree on what is good for the economy, the decision ultimately will be the result of a test of economic force. This conclusion provokes an observation or two. It is obvious that a good deal of our economy is planned, by both labor and management. The real fight today is therefore not over whether we shall have a "planned" or a "free" economy, but over the extent of the planning and by whom it should be done. In the second place, it is clear that planning by collective bargaining, as now practised—that is, by a test of economic power—is an inadequate and dangerous technique of economic control. Thus, the big question which the steel dispute raises, and which will surely interest students of the Church's social teaching, is, "Beyond collective bargaining, what?"

Reuther in the saddle

For the moment at least, the Communist Party has ceased to exist as a political factor in the United Auto Workers. Within three years, under the shrewd leadership of Walter Reuther, the comrades have been reduced to the point where they do not even have a caucus worthy of the name. This was evident almost from the first day of the UAW's July convention in Milwaukee when the delegates, by a ten-to-one vote, adopted a resolution calling upon the national CIO to revoke the charters of its communist-dominated affiliates. On every issue having the faintest ideological tinge, Reuther emerged an easy winner. The convention refused to reinstate Harold Christoffel and six other expelled leaders of Local 248 at Allis-Chalmers. It voted to oust the chairman and secretary of the so-called Progressive Unity Caucus. It re-elected the Reuther slate of officers after only token opposition from the Communists. It gave the UAW President an executive board composed exclusively of his supporters. Moaned the *Daily Worker's* labor columnist

George Morris: "His [Reuther's] machine is drunk with success, and interprets the overwhelming majority it won at the convention as a license to go hogwild in showing its domination." With due allowance for communist jargon, this means that Reuther is firmly in the UAW saddle and intends to ride herd on the devious, power-hungry Stalinist crowd. Formerly split by incessant factional warfare, this million-member union now has a chance to develop the positive policies which the Reuther administration initiated last year.

Juries in Georgia

Jury lists in the State of Georgia must include Negroes. So ruled the Georgia Supreme Court on July 13, basing its opinion on the numerous decisions of the United States Supreme Court that it was illegal to try a Negro before an all-white jury. Thereby John Crumb, convicted by such a jury of pointing a pistol at another man, won a new trial. About half the males over 21 and about a third of all persons on the tax digests of Crumb's county are Negroes, Associate Justice William Y. Atkinson pointed out, yet there are no Negroes on the county jury list and none has served as a juror in forty years. Since the State did not justify their exclusion, said Justice Atkinson, it violated their rights under the equal-protection clause of the Fourteenth Amendment to the Constitution of the United States. Coming from a Southern judge in a review of a purely local case, two sentences of this opinion make it an extraordinarily remarkable advance in judicial proceedings:

Whatever may be the individual opinion of the members of this court as to the correctness, soundness or wisdom of these [United States Supreme Court] decisions, it becomes our duty to yield thereto, just as other courts in this State must accept and be controlled by the decisions of this court.

... This being a government by law and not by men, jury commissioners in their official conduct are bound by the foregoing rulings of the Supreme Court of the United States, notwithstanding any personal opinions, hereditary instincts, natural impulses or geographical traditions to the contrary.

This is noteworthy progress, a far cry from the practice of a Virginia judge whom the United States Supreme Court found guilty in 1880 of denying equal protection by excluding, on his own authority, Negroes from jury lists. The "Roosevelt Court" has sometimes shown an excessive passion for civil rights. But in the case of the Negro it deserves credit for giving effect to constitutional guarantees long left inoperative.

The Army out of step

For the third time, it was learned in Washington on July 16, the Army has refused to propose a "racial-equality program" acceptable to Louis Johnson, Secretary of Defense. The Air Force and the Navy have already junked segregation, in line with the recommendations of the Fahy Committee on Equality of Treatment and Opportunity in the Armed Forces, a group appointed by Mr. Truman. The Army's determination to conform to local opinion on racial matters amounts to unreasonable defiance of a reasonable, carefully studied, long-overdue

AMERICA—A Catholic Review of the Week—Edited and published by the following Jesuit Fathers of the United States:

Editor-in-Chief: ROBERT C. HARTNETT

Managing Editor: CHARLES KEENAN

Literary Editor: HAROLD C. GARDINER

Associate Editors: JOHN LAFARGE, BENJAMIN L. MASSE
EDWARD DUFF, EDWARD A. CONWAY

Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM,
ALLAN P. FARRELL

Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH CARROLL

Circulation Manager: MR. HAROLD F. HALL

proposal of the President. The Army's first plan was rejected as inadequate or too general on May 11, when full integration of Negroes was undertaken by the Air Force. Its second was turned down on June 11, when the Fahy Committee accepted the Navy program. Three postponements gave the Army more time, but there has been no important change in policy since last August, when General Omar Bradley, Chief of Staff, said: "The Army is not out to make social reforms. The Army will put men of different races in different companies. It will change that policy when the nation as a whole changes it." If General Bradley sincerely wishes to keep pace with public opinion, he can easily discover that many Americans no longer are indifferent or antagonistic to racial integration. Ten States, for example, have passed Fair Employment Practice laws, and thirteen other State legislatures are considering such bills this year. Wisconsin recently prohibited discrimination in its National Guard. The fact that the other branches of the armed services got into step ought to show the Army leaders that they are not initiating a social reform. Even now, "conforming to local opinion" is an untenable excuse. The President may soon demonstrate its emptiness to the generals.

Robinson and Robeson

Few spectacles are more unnerving to a pitcher than that of the Brooklyn Dodgers' Jackie Robinson on first base, with larceny in his soul and the wings of Mercury on his heels. Hitting .359, he leads both leagues; and 69 Dodgers have ridden home in the wake of his long drives. What was such a man doing in a session of the House Un-American Activities Committee? Why, 'tis simple. Paul Robeson, actor, singer and commie mouth-piece, claimed to speak for fifteen million Negroes and announced that they would never fight for the United States against Russia. Mr. Robinson dissented, and went to Washington to say so on July 18. His statement to the Committee was thoughtful, moderate and pulled no punches. Mr. Robinson made the points 1) that he was opposed to communism and racial discrimination, since both are anti-democratic; 2) that agitation against discrimination existed before communism and would continue after it, if Jim Crow practices lasted that long; 3) that it was Mr. Robeson's privilege to talk foolishly in public if he wanted to; 4) that Negro Americans were not deceived by "a siren song sung in bass." Which things being said (to use Caesar's snappy idiom), Robbie went back to Flatbush, where that evening he stole second, third and home, and brought Hermanski across the plate with a triple to beat the Chicago Cubs 3-0.

Belgrade's bedtime stories

It is always instructive to watch communist propaganda in action. The Party organ in Belgrade, *Szabad Nep*, offered its readers recently an account of the fortunes of Hungary's political leaders in exile. Of the chairman of the Hungarian National Committee, for example, the communist daily reports:

Father Bela Varga lives in a small garret on the upper floor of a convent at 227 East 72nd in New

York City. He is given some food twice a day and even supplied with a little pocket-money.

The espionage agents of Hungary's Red regime have the correct address of the chairman of the Hungarian National Committee, though they have falsified all the other facts. "Zoltan Pfeiffer," Budapest readers are told, "lives with his wife and little daughter in a single furnished room at 420 West 119th Street. Six months ago he fell from the upper berth of a Pullman and broke his leg. He is trying to get some money by suing the railroad." As for the former Premier:

Ferenc Nagy milks his cows on his little farm near Washington which he bought with the money he got for the defaming articles he wrote in the days when there were people who would pay for things like that.

Scribner's, the publishers of the successful *Cardinal Mindszenty*, will be entertained to learn that "Béla Fábian has had a hard job in placing his book. He received only \$500 for it, on which he can live very modestly for three months at 380 Riverside Drive in a sublet room." In a summary, intended to discourage Hungarians hoping for support from America and at the same time turn the sympathies of the friends of these exiles against America, the communist daily concludes: "The others are living under even more miserable and hopeless circumstances and there are many of them who are cursing the moment when they decided to go into exile."

Teamwork among political refugees

The plight of the political refugees, somewhat exaggerated, is being exploited for communist purposes. Could not their presence in America be exploited for American purposes? A group of prominent citizens who have formed the National Committee for a Free Europe, with offices in the Empire State Building, believe so. Speaking before the Summer Session of the School of Advanced International Studies last month, Joseph C. Grew, former Ambassador to Japan and Chairman of the National Committee, recalled that at Yalta the United States, Great Britain and the Soviet Union promised the countries and the peoples now behind the Iron Curtain cooperation in building "world order under law, dedicated to peace, security and the well-being of all mankind." We promised to assist them "to solve by democratic means their pressing political and economic problems." That pledge, as Mr. Grew asserted, "has not been carried out." Shall we redeem it? "It is our American habit not to leave everything to the Government," Mr. Grew explained in an interview in the *Boston Globe*. "In the contest of ideas there is much that private initiative can accomplish." Private initiative, for example, can find employment for these exiled statesmen in spots where their influence will count for freedom. They can be assisted in their efforts to form National Committees in preparation for the ultimate collapse of the tyrannical regimes imposed on Eastern and Central Europe. The political leaders in our midst can be helped to get word, by radio and other means, to their friends behind the Iron Curtain that the free world has not deserted them. The National Committee for a Free Europe is not merely a humani-

tarian project. It is a shrewd political plan. As such it has been applauded by Secretary of State Acheson. AMERICA endorses the judgment of Mr. Grew: "It is an undertaking that concerns and ought to appeal to every American, and we hope that a dollar here and a few dollars there from a great number of citizens will express their moral and active support."

Britain retrenches

When a man's expenditures exceed his earnings, his personal budget is unbalanced. To put his affairs on an even keel, he must cut his expenditures or boost his income. To this harsh choice the only alternative is the opportune appearance of a friend who is willing to make up the difference between income and outgo until such time as the hard-pressed individual is able once more to make ends meet. This illustration, which is purposely oversimplified, may help to explain what happened to Britain last week. Together with the sterling-bloc countries, Britain has been buying more from the dollar area than it has been selling to it. A benevolent friend, Uncle Sam, has been helping to make up the deficit through Marshall-Plan dollars. Unfortunately, British sales and the sales of the sterling bloc to the dollar area dropped sharply during the first six months of this year. The result was a deficit of \$956 million. Marshall aid during this period amounted to \$664 million, which left \$292 million to be paid out of Britain's gold and dollar reserves. As a result, these reserves were reduced to \$1.624 billion, which is regarded as \$400 million short of the safety mark. Since Uncle Sam, in the person of Secretary of the Treasury Snyder, was unwilling to render further assistance, and since there was no immediate hope of boosting exports to the United States, Britain had no alternative but to cut her dollar purchases. This she did to the tune of \$400 million. After conferences in London, the sterling bloc followed suit, cutting dollar purchases by \$300 million. No one, including Sir Stafford Cripps, Chancellor of the Exchequer, looked upon this drastic action as a solution to Britain's dollar shortage. It was a temporary expedient to buy time until a complete remedy could be found.

CARE provides food for the mind

Since November, 1945, the Cooperative for American Remittances to Europe (CARE) has sent 7,500,000 food and clothing packages to Europe and the Orient. Or, rather, you have sent them through this non-profit organization. Now CARE offers you another opportunity for practical charity—the charity that daily confounds the Communists' hypocritical protestations of love for the common people. CARE will send abroad the books you contribute to build up the ruined libraries of the war-shattered world. And what a need there is! By the end of 1948, UNESCO House in Paris had received requests from 1,016 libraries for help to restock their gaping shelves. The Library of the University of Louvain, for example, razed for the second time in a generation, lost all of its 900,000 volumes; the Public Library of Warsaw its 317,000 volumes; the National Central Li-

brary of Nanking, China, 400,000 of its 500,000. And so the story goes all over the world. CARE will receive donations in any amount toward the book program. Donors of \$10 or more may designate the country, the institution (books will not be sent to individuals) and the category of book to be sent. Only new books, published in English, will be handled. This is a most worthy and far-seeing cause, for it is, as CARE remarks, a practical application of the President's famous Point Four of his inaugural address, which insisted that the United States "must embark on a bold, new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas." We have, however, one suggestion as to how CARE can improve the work. Since so many of these books will go to depleted libraries in predominantly Catholic countries, would it not be good to have a prominent Catholic librarian on the selection committee? While exporting food for the mind, CARE must take care that no poison slips in.

Justice Murphy dies

The public career of Justice Frank Murphy, who died suddenly in Detroit on July 19, spanned one of the most troubled periods in the nation's history. In 1933, during the first term of Franklin Roosevelt, he was appointed Governor General of the Philippines. He remained to become the first High Commissioner when in 1935 the Philippines achieved commonwealth status. Elected Governor of Michigan in 1936, he had to deal the following year with the dangerous sit-down strike at General Motors. From the gubernatorial mansion at Lansing, Justice Murphy was called to Washington to become Attorney General of the United States. The record shows that in this capacity he was especially zealous in fighting political corruption and in prosecuting violations of the anti-trust laws, whether by labor or by business. In 1940 President Roosevelt named him to succeed Justice Pierce Butler of the U. S. Supreme Court. There he became identified with the liberals—Justices Douglas, Black and Rutledge—and proved to be extraordinarily zealous in defending the religious and civil rights of individuals. Like most of the men identified with the Roosevelt "New Deal," Justice Murphy was a bitterly controversial figure. Distrusted and even hated by many, he was beloved by organized labor and liberal groups. Typical of the man was his refusal to use force, which in the circumstances would have meant bloodshed, in handling the sit-down strike of 1937, as well as his concurrence in the recent decision of the Supreme Court setting aside the conviction of Harold R. Christoffel for perjury. In that much criticized judgment the Court held that a quorum had not been present when the defendant, before a House committee in 1947, denied being a member of the Communist Party. To some it seemed that Justice Murphy lacked a certain precision of thought, which on occasion led him to subordinate judgment to feeling. What nobody questioned was his deep sympathy for the underdog and his wholehearted devotion to the country he loved. May God grant to his soul rest eternal.

WASHINGTON FRONT

There are those who say the Republican Party, if it fails to win the 1950 Congressional elections, may be ticketed for a permanent minority role in U. S. politics. It has been twenty years since it elected a President; only in the off-presidential years has it made a showing. The GOP captured control of Congress in 1946 but lost it in 1948. If it doesn't make real gains next year, it may take another mauling in 1952. A political party cannot live on crumbs forever, and it has been a long time since any Republican ward-heeler could shine up a U. S. deputy marshal's star and tool off to the nearest Federal hoosegow with a brace of prisoners.

Today, in terms of political organization, the GOP is a thing of rags and patches, torn by personal feuding and by differences in leaders' thinking. Senator Vandenberg is miles from Senator Taft's position on foreign affairs, and Mr. Taft is almost as far from Joseph W. Martin's line on domestic affairs. In many ways the split is as deep and fundamental as the rift in the Democratic Party.

When Mr. Dewey was nominated for the Presidency last year, the GOP national chairmanship was tossed to an unknown Pennsylvania Congressman named Hugh Scott. It was by way of pleasing the Pennsylvania faction which had favored Mr. Dewey. Mr. Scott was only for show-window modeling, and he looked as nifty in a double-breasted suit as the next fellow. Everyone knew Mr. Dewey and Herbert Brownell Jr., would run the show.

But the Democrats won. That left Mr. Dewey on the outside but found Mr. Scott with the big-shot title at national Republican headquarters here. The eminence was pleasing. Mr. Scott decided he wanted more. He stood off various efforts to toss him out. The vendetta against him never stopped. He was so busy fighting off constant ambushing he never had much opportunity to show what he had politically. At last Mr. Scott was badgered into resigning and now, come August 4, the Republicans will choose a new national chairman.

Some may say that what the national committee does is unimportant anyway—that Vandenberg, Taft and Martin really make party policy in Congress, and that this is what carries weight with the public. All true enough; but building a campaign organization and financing elections are fairly important functions, too. The national chairman can be a tremendously important figure if he has the capacity. James A. Farley showed that.

In the list of names mentioned as possible choices at the coming meeting are some ancient party hacks and some able men. One of the ablest mentioned, John Danaher, former Senator from Connecticut, has already signified his unwillingness to serve. Had he been chosen, he would have been the first Catholic to head the GOP organization.

CHARLES LUCEY

UNDERSCORINGS

The U. S. Supreme Court has violated constitutional guarantees of freedom of religion in some of its recent decisions, said Dr. Edward S. Corwin, professor emeritus of jurisprudence at Princeton University, addressing that university's annual Institute of Theology. The Everson and McCollum decisions "have hampered parents from having the religion which they desire taught to their children." In Dr. Corwin's opinion, the view "of certain justices of the Supreme Court that all education in this country must be purely secular is outdated by the thinking of the best minds."

► More than sixty Catholic novitiates and major and minor seminaries in North America are open to qualified Negro aspirants to the priesthood, reports Raymond Bernard, S.J., in the June *Interracial Review* (20 Vesey St., New York 7, N. Y.). Twenty-one or more novitiates will accept Negro brothers, and at least 22 communities of women will welcome Negro girls. Father Bernard does not regard his list as complete, and is continually adding to it.

► Cardinal Mooney, Archbishop of Detroit, has obtained from the Holy See a renewal of the faculty to dispense from the Eucharistic fast all those who are habitually engaged in work after midnight, in order that they may receive Communion on Sundays, holy days of obligation and one other day each week. The dispensation is obtained by individual applications made through the pastor. In England, before the war, Rev. C. C. Martindale, S.J., had long been campaigning for such a dispensation in favor of hospital nurses. During the war, many U. S. bishops obtained it for war workers. Cardinal Mooney also received the faculty to dispense from the Eucharistic fast the sick confined to hospitals, sanatoria or private homes.

► Msgr. A. T. Griffith of New Westminster, B. C., writes us that the Archbishop of Vancouver has been granted by the Sacred Congregation of Rites the privilege of a solemn votive Mass of the Immaculate Heart of Mary on the first Saturday of each month, for all priests of his archdiocese, in connection with the liturgical celebration of the devotion of reparation to the Immaculate Heart. In July, 1946, adds Msgr. Griffith, the Promoter of the Faith in this Congregation assured him that this privilege would be granted to all bishops who applied for it.

► In order to cope with the rapidly expanding missionary work in postwar Japan, the Jesuits in Tokyo, in collaboration with the Archbishop of Tokyo, have organized a training course for lay apostles. The course is divided into two parts, theoretical and practical. Each part consists of three lectures a week in two-month units, over a period of three years. Lectures are given in dogmatic and moral theology, scripture, Church history, catechetics. Workshops, discussions and seminars are featured in the practical course.

C. K.

Battle lines drawn

In his March 19, 1937 encyclical, the late Pope Pius XI declared that

... for the first time in history, we are witnessing a struggle, cold-blooded in purpose and mapped out to the last detail, between man and "all that is called God." Communism by its nature is anti-religious.

The twelve years that have passed have given the world a hideous verification of that verdict.

The crucial contest of our century is between two opposed explanations of the nature and destiny of man.

Historic Christianity teaches that man was made by God, who owns him utterly and who alone can claim his ultimate allegiance. Even while recalcitrant to God's will, man was sought out by God's love in Jesus Christ and enriched with a goal beyond human worth—union with God—to be earned by honest adoration and simple service in this life. The "scientific socialism" of Marx preaches that man is a complex machine, molded by economic forces and geared to the greater productivity for the proletariat until returned to the scrap heap of all-encompassing matter. Distracted by the myth of God, disturbed by a feeling of responsibility to values beyond the community, man must be remade by Marxist indoctrination and political conditioning into abject docility to the masters of an economic paradise-to-be.

Between these two ideas of man there is a fundamental contradiction. It is no private feud between some ecclesiastics in the Vatican and some politicians in the Kremlin that accounts for the essential antagonism between communism and Christianity.

The contradiction has provoked a contest for the soul of mankind. Any assertion of human dignity derived from God, of goals for living not assigned by the state, are blasphemies that communism must crush. For Marxism is a rampant religion of naked power demanding total subjection to its exclusively temporal ends. It is a system that cannot tolerate dissent from any source. Baltic Lutheranism, Balkan Judaism, Turkistan Moslemism, Chinese Buddhism—as well as Central European Catholicism—are heresies that must be rooted out. Both Evangelical Bishop Otto Dibelius of Berlin and Catholic Archbishop Joseph Beran of Prague are listed as "traitors" because they stand for truths and freedoms not derived from communist principles and practices. They stand for religion, which President Roosevelt declared in his Message to Congress on January 4, 1939 to be the source of democracy and international good faith.

Religion, a belief in God and His mastery of man, has been resolutely attacked by communism with persecution and infiltration. Terror of Neronian proportions smashed the Church in the Ukraine, in Rumania, in the Baltic countries. In Central Europe the Communists have endeavored to win control of the Church and to make it an instrument of the political regime. They have nationalized the schools. On orders of the Czechoslovak Minister of Education, Zdenek Nejedly, "every subject must follow the theory of Marx-Leninism and it must be the main subject taught in the schools." They have monopol-

EDITORIALS

ized all means of communication. Last December President Klement Gottwald told the Congress of Czechoslovak Journalists that there would no longer be any need of newspaper competition. Catholic charitable agencies have been taken over and spurious Catholic organizations set up to speak for the Church. As the campaign to remove religion from men's minds increases, all assemblies unauthorized by the Government are declared illegal, all communication with the Vatican forbidden. Prayerbooks are censored and the issuing of pastoral letters is punishable by law. The Czechoslovak official news agency published on July 15 the draft of a new law to be presented to Parliament in the fall. The legislation authorizes the seizure of all church property, makes the appointing of all clerics (from among those "nationally reliable") a function of the state and gives the Ministry of Education complete control of church administration.

Against such a diabolic campaign the Church must resist with all the weapons at her command, weak though they be when measured by earthly power. In his last directive to his priests Archbishop Beran warned them to ignore messages on his stationery, which had been seized by the secret police. The Vatican Radio would tell them what they must know, what they must do. In eight languages the Vatican Radio has been broadcasting the announcement that any Catholic who willingly fosters "materialistic and anti-Christian" communism has separated himself from the Church. The day of compromise is over. The 50 million Catholics behind the Iron Curtain are expected to stand up for God's rights. The 75 million Catholics in Italy and France are warned against treacherous collaboration.

Protestants are likewise rallying to meet the menace of Soviet godlessness. Speaking in the name of 155 non-Catholic churches in 44 countries the Central Committee of the World Council of Churches, on July 14, stigmatized totalitarianism as "an effort to put political power in God's place" and declared that "only the recognition that man has ends and loyalties beyond the state will ensure true justice to the human person." Going beyond the August, 1948 Amsterdam Assembly, the Central Committee called for resistance to tyranny.

What success will attend the resistance of these spiritual forces? On the admission of the Czechoslovak Government, 90 per cent of the priests, despite public threats, read Archbishop Beran's last pastoral from their pulpits. In Hungary, Archbishop Czapik declared amid tumultuous cheers: "We Hungarian Catholics were, are and always will be unswervingly loyal to the successor of St. Peter and nothing whatever can induce us to depart from this loyalty." Immense suffering, demanding the sympathy

of all men of good will, awaits those who recognize that obedience to God is rebellion to tyrants. Martyrs there will be aplenty, men and women giving testimony to the truth. They will be sustained by the realization the Holy Father impressed on the people of Berlin in his broadcast on July 17: "There is only one real thing, God and devotion to God." Prague's top politicians have flown to Moscow to get an effective answer to that assurance.

The decree against communism

The decree of the Holy Office, June 30, on the attitude of Catholics toward communism, is a clear spelling-out of principles contained in the papal encyclicals and the teachings of moralists.

The decree takes the form of four questions addressed to the Holy Office, the answers given by the Holy Office to these questions, and the approval of the answers by Pope Pius XII. It may make for clarity if we bring together the questions and answers (separated in the decree), adding a few notes on each.

Q. Whether it is lawful to enlist in or show favor to the Communist Party?

A. In the negative, for communism is materialistic and anti-Christian. Besides, communist leaders, although they sometimes verbally assert that they are not opposed to religion, show themselves nevertheless, both by doctrine and by action, to be in reality enemies of God, of the true religion and of the Church of Christ.

This is evidently aimed at the idea, which has confused and misled not a few Catholics in Italy, France and elsewhere, that it is possible to join with the Communists, accepting their "social and economic" program while rejecting their campaign against religion and the Church. In many parts of Italy the Communists had been denying that they were opposed to religion, and had put on a show of favoring the Church. The Vatican has now definitively quashed that pretense.

Q. Whether it is lawful to publish, read or disseminate books, newspapers, periodicals or leaflets in support of communist doctrine and practice, or write in them any articles?

A. In the negative, inasmuch as this is prohibited by [canon] law itself (cf. Canon 1399).

Having, in the answer to the first question, declared that communism is materialistic and anti-Christian, the Holy Office simply points out that its writings fall under the general prohibition of Canon 1399. This canon forbids the publication, reading, sale or retention of various classes of books, e.g., books which "strive to overthrow the foundations of religion" (par. 2); "which explicitly attack religion or good morals" (par. 3); or "which attack or deride any Catholic dogma, defend errors proscribed by the Holy See" (par. 6).

Q. Whether Catholics who knowingly and freely place actions as specified in questions Nos. 1 and 2 above may be admitted to the sacraments?

A. In the negative, in accordance with the common principles governing the refusal of the sacraments to those not having the proper dispositions.

This is a simple deduction from the first two answers. Catholics who persist in a course of action declared unlawful by the Church are not in good faith, and therefore lack an essential prerequisite to the reception of the sacraments. It should be noted that the decree says "knowingly and freely." Inculpable ignorance of the true nature of communism—not to be easily presumed after the publication of this decree—would save the consciences of those who have been misled by communist propaganda. The condition that the action be done "freely" raises the question—to be settled individually in each particular case—as to how minor civil officials, for instance, are to conduct themselves under a communist regime. The decision in any given instance would depend on the nature of the work involved—e.g., whether it contributed to the immoral purposes of the regime or was simply a part of the ordinary functioning of civil society—as well as the consequences of relinquishing the work.

Q. Whether Catholics who profess, and particularly those who defend and spread, the materialistic and anti-Christian doctrine of the Communists, ipso facto, as apostates from the Catholic faith, incur excommunication specially reserved to the Holy See?

A. In the affirmative.

By this brief answer, the profession, defense or propagation of communist doctrine is declared to be apostasy from the Catholic faith, and is punishable by the excommunication (specially reserved to the Holy See) imposed on apostates by Canon 2314, par. 1. It may be noted that while the first of the four questions referred to those who "enlist in or show favor to the Communist Party"—actions which might be dictated by fear or ignorance, without any internal conviction—the fourth question deals with those who profess, defend or propagate communist doctrine, and thereby commit themselves to a rejection of the Catholic faith.

With four short questions the Church has cut through the tissue of lies and half-truths by which Communists hoped to ensnare ignorant or ill-informed Catholics. Her stand is clear; and our prayers must sustain her persecuted children that they may remain steadfastly true to her.

"Culture strangulation"

The essence of totalitarianism is that the ruling party, enjoying a monopoly of police power, imposes its will upon the totality of society. Iron-clad political control extends to every phase of national life. Industry, farming, mining, transportation, communications, health and social welfare are absorbed into the state system of administration. All of these areas, of course, belong to the temporal sphere, and the state has the moral authority to regulate them. Any respectable constitution, however, will limit the authority of the state so as to leave as wide

an area as possible to free individual and corporate initiative.

Totalitarian regimes extend their political control much further, into the area of what we call "culture": the learned professions, education, science, literature, the fine arts and all forms of recreation. Although the state also has some authority over these fields, in so far as they must be regulated for the general welfare, it is simply incompetent to lay down rigid formulae governing cultural activities. Why? Because the purpose of the state is restricted to temporal concerns, to providing an environment in which the human spirit may freely develop or discover its own culture.

Where higher truths are at stake, inquiry must be free. Historical research, for example, cannot be legislated. People discover truth by searching for it, or having it transmitted to them, and judging it for themselves. Even Catholicism depends on free acceptance by the individual of truths God has revealed.

When the state makes one ideology "official," it prohibits the normal and natural operations of the human mind. It destroys the most precious liberty man has: to judge what values in human life he believes to be supreme, what truths he will live for and die for, what standards he will use in shaping the kind of society he wants to live in. By substituting legal coercion for intellectual freedom, the totalitarian state engages in what is called "culture strangulation."

The state has more than one way of establishing an "official" ideology. It can jail or even liquidate dissenters. It can merely deprive them of their livelihood and means of carrying on their cultural activities. Or it can lay heavy economic penalties on loyalty to a freely chosen, "unofficial" belief. The state can put one form of culture within easy reach of all the people, and make it very expensive and "odd" for them to follow their personal convictions.

For example, suppose that the Federal Government should publish a daily newspaper or weekly review of high quality and mail it to everyone in the country free of charge. To save expenses, a great many people would take it and thus get the "official" version of the news. This would be a serious violation of freedom of the press, and everyone would see it as such.

Yet this is what we are doing in the field of education. One type of education—the secularistic brand—is "official" and is offered to all, free of charge. Dissenters who cannot, in conscience, accept this "official" secularism are supposed to be grateful for the "freedom" to send their children to schools of their own choice. But they are forced to pay a heavy premium to exercise this freedom.

Possibly "culture strangulation" is a strong term to describe the dreadful menace Catholicism must fight against such heavy odds. But we must remember that Protestantism, to no little extent, has succumbed to this "strangulation," through its short-sighted acceptance of the public-school monopoly of public support. Why Protestants accept that monopoly here and fight it in Europe is more than we can understand.

Toward an atomic policy

The Joint Congressional Committee on Atomic Energy met July 20 with officials of the State Department, the National Military Establishment and the Atomic Energy Commission "to explore the continuing problem of our relations with the United Kingdom and Canada in the field of atomic energy." We are not going to join in the speculation about what happened. We do want to register our satisfaction over the fact that official Washington seems at long last to be taking the A-bomb seriously.

Even now is it taking the bomb seriously enough? Let us see. In his carefully worded statement announcing the July 20 conference, committee chairman McMahon said that the committee would "discuss with the three agencies most directly concerned the problems which lie ahead in our relations with the United Kingdom and Canada in this field." Problems in the atomic field, life-or-death problems, lie ahead in our relations with the whole world, not merely with Great Britain and Canada. It is high time the United States gave serious attention to them.

On the very day the McMahon Committee met to discuss a bilateral atomic agreement with Britain, the U.S. proposed to the UN Atomic Energy Commission that it abandon its attempts to establish international control. Has the U.S. abandoned hope of international control? If it has, what alternative course can it follow?

This is the time, we believe, while the question of our relations with the British and Canadians is under consideration, to widen the inquiry to take in our over-all atomic policy, both national and international. The situation certainly warrants a full-dress investigation.

Despite our admiration for the zealous devotion of Senator McMahon as head of the Joint Congressional Committee, we do not think his committee could handle the rather ambitious project we have in mind. For one thing, to achieve worthwhile results, it would probably have to be continued for a year or more.

Our recommendation is that the President appoint a Citizens Commission on Atomic Policy similar to, but much larger than, his Commissions on Civil Rights, Universal Military Training and Air Policy. It should include the most highly qualified political and physical scientists, military strategists, psychologists, churchmen, educators, planning engineers and publicists—a cross-section of the best brains in America. The Commission should be empowered to hold closed hearings, and should have a large staff, one of whose duties should be to analyze and digest the already voluminous literature on the atomic problem.

As chairman of the Citizens Commission we recommend Thomas K. Finletter, whose experience as chairman of the Air Policy Commission would make him invaluable.

"It would be an unreasonable risk," reported that Commission, December 30, 1947, "and therefore a reckless course, to rely on other nations not having atomic weapons in quantity by the end of 1952."

There is at least a chance that the Commission we recommend could devise a national life-insurance policy by that time.

Paul Blanshard and the Catholic Church

George H. Dunne, S.J.

VII: Church and State

BEFORE CONCLUDING THIS SERIES of articles I should say something about the fearsome picture that Blanshard paints for the benefit of his Protestant readers about what will happen to the free institutions of this country should it ever fall under "Catholic cultural and moral control" (*American Freedom and Catholic Power*, Chapter 12).

A Constitutional Amendment would do away with the separation of Church and State and establish Roman Catholicism as "the sole religion of the nation." Non-Catholic faiths would be tolerated, but their "public ceremonies and manifestations" would not be permitted. Public schools would be allowed to exist only upon condition that religious instruction, exclusively in the Catholic faith, were introduced into the curriculum and that every other subject taught were "permeated with Catholic piety." Co-education, except in the lower primary grades, would be forbidden by law.

These are only a few of the sweeping changes which Blanshard says would be introduced into American life. Manifestly such a prospect would be profoundly disturbing to American non-Catholics. It would be no less disturbing to the vast majority of American Catholics.

The first thing that must be said is that the question here raised by Blanshard needs to be honestly faced. It is no good merely to say that no American non-Catholic has reasonable ground for being concerned when he reads such statements as that quoted by Blanshard from *Civiltà Cattolica*:

The Roman Catholic Church, convinced through its divine prerogatives of being the only true Church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the Church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of people are Catholic, the Church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a *de facto* existence without opportunity to spread their beliefs In some countries, Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabit where they alone should rightfully be allowed to live. But in doing this the Church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to *de facto* conditions, which must be taken into account in practical affairs The Church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice.

On the face of it, such a brutally frank statement seems

With the following discussion of Catholic belief on the relations of Church and State, Father Dunne brings to a close his series in reply to Paul Blanshard's *American Freedom and Catholic Power*. In response to the many requests we have received for reprints of the series, we plan to republish the articles in pamphlet form.

to put American Catholics in the same boat with American Communists, who are accused of demanding in the name of democracy the full enjoyment of all the civil rights which they would themselves immediately deny to others should they once come into power. If the statement quoted above means anything, it means that only so long as Catholics are a minority will they demand full religious freedom for all; but once they have achieved a majority they will impose strict limitations upon the freedom of all other religious groups.

Do American Catholics subscribe to this statement of policy? It is my opinion that they do not.

The late Very Rev. Franz Xavier Wernz, S.J., one-time head of the Jesuit Order, is recognized as one of the outstanding authorities on Canon Law. To his discussion of the theory of the relationship of Church and State he appends a note about religious freedom in the United States. After pointing out that in this country, where Church and State are separated, the Church has enjoyed a marvelous growth, he remarks:

Wherefore American Catholics, preferring to rely upon the freedom granted by law equally to all and upon their efforts, have not the slightest desire to substitute for these advantages that "protection" by the State which in Europe has so often meant the oppression of the Church (Wernz: *Ius Decretalium*, Vol. I, "Introduction." Ed. 3, Prati, 1913, Tit. I, No. 5, n. 41).

It should be noted that Father Wernz was not writing for the benefit of non-Catholic readers. His comment appears in a technical work addressed to Catholic specialists in Canon Law. Because of his recognized pre-eminence in this field, he speaks with incomparably greater authority than the author of the perfervid statement which appeared in *Civiltà Cattolica*.

The attitude of American Catholics of his day, which he correctly describes and implicitly approves, is still, I think, the attitude of the overwhelming majority today. They are sufficiently familiar with history to know that, whatever the theory, in practice the union of Church and State has in every recorded instance been productive of far more evil than good. In the long run, the evils have weighed more heavily upon the Church herself than upon any other. American Catholics have no desire to imitate the unhappy experiences of other countries.

The free institutions—and, more important, the atmosphere of freedom which characterizes this country—have been created by the joint efforts of Catholic and non-Catholic Americans alike who, respecting each other's sincerity in their attachment to their own respective

beliefs, have proved it possible for people to achieve freedom for themselves without destroying the freedom of their neighbors. For having enabled Americans, Catholic and non-Catholic, to avoid the pitfalls of tyranny, bitterness and discord into which other nations, Catholic and non-Catholic, have fallen, American Catholics are grateful to Divine Providence.

It would be a great tragedy for this country, and for the world, if Americans, Catholic or non-Catholic, were to lose sight of the inestimable blessings of their heritage. Could such a thing happen here? It could, because there are extremists in both, or in all, camps. Probably the danger is remote. But it must not be forgotten that eternal vigilance is the price of liberty. And the watch must be kept not only over others, but over ourselves.

I think Catholics would do well constantly to remind themselves that the more "they rely," to use the words of Father Wernz, "upon the freedom granted by law equally to all and upon their own efforts," the better off they and the Church are. The more they tend to rely upon the State to implement their moral or dogmatic beliefs, the worse off they are. It is true that error has no rights against truth. But it is also true that men are free to embrace error rather than truth, though they must suffer the consequences for so doing. That is the human condition. As St. Augustine pointed out: "Faith is an act of the will, not an act of constraint."

It is with this theory as with the theory of the Manchester School in the field of economics. The economic theory of the Manchester School is entirely sound *qua* theory. On paper, in the speculative order, it suffers from no logical weakness. To attempt, however, to translate it into a policy is disastrous. The reason is that the theory ignores the human condition; specifically it ignores the fact of original sin. Much the same may be said of Marxist economic theory. No one can deny the theoretical superiority of a society in which what St. John Chrysostom called "that cold word, mine and thine" is unknown. But because the theory ignores the fact of original sin, the attempt forcibly to translate the theory into practice in the context of fallen human nature inevitably leads to the destruction of all human values.

This is to say that a theory which ignores or prescinds from the human condition, however sound or attractive as theory, is not a practical guide to conduct. In the subject I am here discussing, the human condition is that of men who are free to embrace truth and achieve their salvation or to espouse error and destroy themselves. As I pointed out in an earlier article, God places so high a value upon this freedom with which He has endowed us and which defines our nature that He will not forcibly interfere with it even to save men from their own folly.

All of the arguments that are advanced to justify the suppression of religious error by the use of force fall to the ground in the light of Christ's example. The world of His day was as filled with false leaders, false prophets, false doctrines as the world today. Millions of people were being led astray. No one who believes in the Divinity of Christ can doubt that He could, had He chosen, have silenced the teachers of error and suppressed

the dissemination of their doctrines. He did not do so.

When Charlemagne, upon the theory that error has no rights against truth, invoked penal laws and the secular power of the state to suppress the erroneous beliefs of the Saxons and to impose upon them Christian truths, he was rebuked by Pope Adrian and by the famous monk Alcuin. Alcuin's words are worth recalling:

Men can be attracted, but not forced, to the faith. You may drive people to baptism, you won't move them one step closer to religion. For this reason those who preach the Gospel to the pagans should rely upon prudent and peaceful means, because the Lord knows the hearts He seeks and gives them comprehension . . . If the sweet yoke and burden of Christ had been announced to these inflexible Saxons with as much perseverance as has been brought to the collection of imposts and the rigorous execution of laws punishing the least faults, perhaps they would not have a horror of baptism (Quoted in Gustav Schnürer, *Kirche und Kultur in Mittelalter*, Paderborn: Ferdinand Schöningh, 1924, I, 396, citing Migne, *G. Epp.* IV, 161).

All American Catholics need ask is the entire freedom to announce "the sweet yoke and burden of Christ" without hindrance. The human mind and heart can be won only by the inner dynamism and beauty of truth. That dynamism is destroyed and that beauty obscured whenever and to the extent that force is substituted for truth's own persuasiveness. The result is that men conceive a horror of the truth, as the Saxons conceived a horror of baptism. To this, as much as to other causes, can be attributed the extreme hatred of Catholicism that has been almost a characteristic phenomenon in those once-Catholic countries where the Church came to rely upon the



State to suppress error and defend truth.

I think, however, there is a much graver and more immediate threat to American democracy implicit in the philosophy of Paul Blanshard and those who agree with his point of view. The essence of our democracy and its genius is that it achieves unity while preserving diversity — *E pluribus unum*. It is dedicated to the proposition that fundamental political and social unity can be achieved in the community without destroying the cultural autonomy of groups within the community.

Implicit in Blanshard's book is the thesis that unity can be achieved only by destroying diversity. This, fundamentally, is why he is opposed to Catholic schools. They are elements of diversity, therefore "divisive" influences. This is why he is angered by Catholics marching in Holy Name parades, building churches, organizing their own professional and scholarly societies, insisting on Catholic moral standards in Catholic hospitals, etc.

The task of achieving unity without sacrificing diversity is admittedly not easy, but the only alternative is imposition by political power of a monolithic culture.

That means the end of freedom and of democracy, whether the content of that culture be determined by a single tyrant or by a dominant majority. Yet implicit throughout Blanshard's book is the acceptance of this alternative: the urge to impose upon Americans a nationalistic kind of religion completely subservient to American mores as interpreted by Blanshard. To him every moral problem is a political problem and the norm of morality is the rule of the majority. Apparently it matters little to him that, as I pointed out in an earlier article and as Albert Guérard pointed out in a recent review in the *Nation*, laws "even passed by the most constitutional means and with an overwhelming majority, may very well be tyrannical" (*Nation*, June 11, 1949, p. 664). The ultimate consequences of Blanshard's social philosophy are totalitarian, namely, the imposition upon society of a politically determined system of morals.

It is interesting, though not surprising, to observe the close analogy between Blanshard's philosophy and that of the present Spanish political regime, which he abhors. It cannot be denied that the dominant culture of Spain is Catholic and that Protestants comprise an insignificant minority of the population. Blanshard would be the first to protest should Spanish authorities suppress neutral or Protestant schools or should they refuse to permit a group of "liberals" of Blanshard's persuasion to maintain a hospital which insisted upon observing the code of morals peculiar to them. Yet Blanshard would impose the same and many more restrictions upon American Catholics in the name of a supposed right of what he assumes to be the dominant culture of this country (in reality it is simply a projection of his own ideas) to impose conformity upon dissident minorities.

The unity which Blanshard would impose upon this country, whether he realizes it or not, is the unity of the slave-state. The only bulwark against it is the preservation and strengthening of the rights and liberties of minorities and, to use the words of Albert Guérard, "decentralization, regional and functional, voluntary associations, and a spiritual domain locked and barred against all 'crats'—auto, demo, aristo, pluto and theo"—and, I would add, "libero" (*Nation*, p. 665).

Before bidding Mr. Blanshard a not altogether unfond farewell, I must return to the point made in the second article of this series. Apart from the erroneous assumptions of his own philosophy, what Blanshard suffers from chiefly is a lack of perspective. The distorted vision which results is sometimes very funny.

A characteristic example is found in his chapter on censorship. Harry Lorin Binsse, in a book review, objects to the representation of an angel "as a material being with about the same qualities, let us say, as a humming-bird." Blanshard, oblivious of Binsse's light satirical touch, regards this with dreadful seriousness:

Why must a sophisticated Catholic journal in the United States in the twentieth century condemn a children's book for representing an angel as having the solidity of a humming-bird? Because the Pope and the Congregation of the Holy Office have said that angels are incorporeal beings, and that they will

remain incorporeal. [p. 190]. Binsse's comment can only be understood as part of the total system of taboos.

To anyone who knows Harry Lorin Binsse (the man who translated into English George Bernanos' acid criticisms of the hierarchy, *Lettres Aux Anglais*) the picture of an intellectually shackled Binsse fearfully writing his piece of criticism with the Pope and the Congregation of the Holy Office looking over his shoulder is very funny.

In a church which I recently visited, a group of angels cavorted on the wall behind the main altar. They looked for all the world like a group of blond college ingenues in old-fashioned nightgowns in a dance for a Spring Festival on the lawns of Mrs. Peabody's Academy for Proper Young Ladies. I was not conscious of the Pope or the Holy Office looking over my shoulder, but I objected. I objected in the name of art, philosophy and theology.

I object to Blanshard's book in the name of the same trinity.

"Overtime on overtime"—conclusion

John M. Corridan

ON THURSDAY, July 14, 1949, by a vote of 207 to 52, the House of Representatives approved the Senate's amendments to HR 858. HR 858 is a bill sanctioning as statutory overtime, in the construction and longshoring industries, any rate of at least 150 per cent of the straight-time rate, regardless of whether it was payment for the first hour of work or the forty-first hour.

The Senate amended the bill so as to make the prohibition of so-called "overtime on overtime" apply to all workers coming under the Wage-Hour Law. The Senate added a second controversial amendment whereby the bill was made retroactive. In effect, the latter amendment nullifies the decision of the U. S. Supreme Court and seven prior courts in granting the claims of 26,000 longshoremen to unpaid overtime, provided the employers were in bad faith in their pay practices.

In its original form, as drawn up by the Labor Department with the approval of the AFL and CIO, the bill contained a clause *excluding* the possibility of retroactivity. The purpose of the bill was twofold. First, to remove the alleged cause of the longshoremen's strike last fall. In reality the cause of the strike was the membership's overwhelming rejection of their leadership's recommendation that they accept a contract without a decent vacation-pay clause and a welfare fund. A second purpose was to remove the reported imminent threat of a strike by March 1 unless past pay practices were given legal sanction *prospectively*. No strike took place.

Proponents of the bill were certain government agencies, the steamship companies and the contracting stevedores. The government agencies were the War Ship-

ping Administration, the Army and Navy procurement bureaus. As practically all wartime shipping came under the administration of these agencies, they were interested parties, in so far as they would have had to pay, by reason of their cost-plus contracts and special indemnity clauses, by far the major share of the longshoremen's claims to back wages.

The steamship companies and the contracting stevedores were interested parties, because they would have been subjected to the risk of two-year suits for their failure to correct their pay practices. After the Supreme Court's decision in June, 1948, the industry continued to violate the law. It has not even observed its *present* obligations under the 7-B-1 clause of the Wage-Hour Law. Failure to sign the agreement reached after the strike last fall might afford some legal protection, though it is hardly a demonstration of good faith.

Proponents of retroactivity base their case on traditional collective agreements entered into with a strong union. For twenty-two years prior to the Wage-Hour Law, both the steamship companies and the contracting stevedores contend that their contracts called for night and holiday rates that were eight and one-half times more liberal than the minimum requirements of the Wage-Hour Law, and therefore true overtime. It is their contention that the Supreme Court's decision came as a surprise.

The Wage-Hour Administrator, according to the industry, never sought to enforce any contrary ruling against them. The Attorney General, on the other hand, upheld their pay practices. Apart from the potential bankruptcy of many stevedores, counsel for the National Association of Stevedores estimated that the Government's liability in the case might "run as high as \$260 million for the stevedoring industry alone." The longshoremen's suits were characterized as "windfalls" of the Portal-to-Portal variety.

Opponents of retroactivity argue that the so-called overtime rates were in existence for more than forty years prior to the first contract between the union and the industry. In reality these night and holiday rates are premium rates for working at undesirable hours. A spokesman for the industry has so admitted. Mr. Frank P. Foisie, president of the Waterfront Employers Association of the Pacific Coast, prior to and after the passage of the Wage-Hour Law, is on record in the official minutes of the West Coast arbitration proceedings of 1934 and 1941-42 as stating:

There is practically no true overtime in longshoring The overtime in other industries is not the same basically as it is in our industry. In our industry it is a misnomer. That is peculiar to this industry, and it is not common to others.

It is a matter of record that the so-called strong union has won little in the way of economic benefits for its members, apart from a high hourly rate. It is also a matter of record that the greatest gains made by the membership were in the strikes of 1945 and 1948. These strikes were as much a revolt against the leadership as a rejection of the final offers of the employers.

As early as 1943 the industry and its lawyers knew that

the union itself had won an unpaid overtime suit in the Federal Court in Wisconsin. Six contracts were involved. One contract called for time-and-a-half for night work and *double* time for Sundays and holidays. The court ruled, and was unanimously sustained by the Seventh Circuit Court of Appeals in January, 1944, that the rates involved were not true overtime rates within the meaning of the Wage-Hour Law. The War Shipping Administration refused to participate in the appeal of the case.

Typical of the industry's refusal to comply with decisions of the courts supporting the Wage-Hour Administrator is the following excerpt from a letter of James M. Sinclair, President of Luckenbach Steamship Co., to Mr. J. W. Shaw, Gulf Manager of Luckenbach:

I told them flatly that we would not accept the opinion of the Wage-Hour Division in spite of recent District Court decision in Wisconsin. . . .

The industry was put on notice by the Wage-Hour Administrator on October 15, 1943, that its pay practices violated the law. The Administrator was at all times adamant in maintaining his position. The Attorney General never disputed the Wage-Hour Administrator's right to interpret the law, but merely determined the *litigating* position of the agencies. They gambled and lost.

The industry is now seeking, through HR 858, general releases from liabilities deliberately assumed by calculated and wholesale violation of the Wage-Hour Law over a period of at least six years, right up to the present moment. For this reason alone there is no parallel with the Portal-to-Portal cases. The astronomical figures attributed to the men's claims are refuted by the offer of Goldwater and Flynn, in agreement with all the attorneys, to settle the 26,000 claims for \$10,000,000. The plea of bankruptcy sounds hollow against the admission that a contingency fund of \$60,000,000 had been set up to take care of the claims.

The longshoremen themselves didn't know for many years that their legal rights were being violated. How could they be expected to know? Their leadership, far from informing them, deliberately misled thousands of them into believing that there was no necessity for filing claims. "If one collects, all will collect."

As these lines are being written, Washington has announced that on July 20 the President signed HR 858. The bill is now the law of the land. Senator Wayne Morse's comment on the bill, in the course of the Senate debate, seems more than ever apropos:

. . . . If the Congress of the United States ever starts laying down a doctrine that we are going to be a super Supreme Court and retroactively change a law that we passed in 1938, I don't know how you could have government by law in this country. You would have government purely by political pressures.

In the case of the longshoremen we now have government not by law but government primarily by political pressures.

Father Corridan, who will be remembered by readers for his two earlier articles on the longshoremen (November 20, 1948 and April 2, 1949), is Associate Director of the Xavier Labor School, Manhattan.

Whispering campaign

William Harbison

IN ADDITION TO KEEPING themselves out of jail, the communist leaders have undertaken another heavy task for the hot summer months. They plan to "wreck the FBI." From the time of its founding, twenty-five years ago, the Federal Bureau of Investigation has been regarded by the Communist Party as its leading natural enemy. The recent parade of government witnesses at the New York trial showed the communist leaders how formidable their foe can be. Initial panic at the successful infiltration of the Party by FBI undercover workers soon gave way to organization of a life-and-death attack on the Bureau.

For a few months, this drive against the FBI did not appear to get much further than threadbare tirades in the *Daily Worker*. The first real break for the Communists came when the judge in the Coplon case compelled Government counsel to produce certain FBI notes and comments. These memoranda were by no means final reports, but merely informal first impressions and suspicions such as every good police force takes down and keeps in reserve for possible emergencies. The communist leaders, however, were quick to realize the value of misrepresenting these observations by Government investigators. Their campaign against the FBI slipped into high gear.

Their first line of attack might be called highbrow. "Expert legal opinion" from the National Lawyers' Guild, the law faculty of one or other Eastern private university and the newly-formed Bill of Rights Conference will take the line that, while the FBI does an excellent job of crime prevention, it is hopelessly inept at investigating subversive activities. Such was the opinion expressed by O. John Rogge at the first meeting of the Bill of Rights Conference, held July 16-17 in New York City. This same Mr. Rogge has also taken a very active part in the affairs of the communist-controlled Progressive Party. At the same meeting, Joseph Forer of the National Lawyers' Guild claimed that the Bureau "collects gossip and encourages snooping." Two of the communist leaders on trial for advocating the violent overthrow of our Government, John Gates and Benjamin Davis, kept themselves in readiness to clarify any obscurity in the statements by Forer and Rogge. Paul Robeson and Vito Marcantonio also did their bit.

Now it would be a serious mistake to laugh off the Bill of Rights Conference as just another communist front. Its reddish-hued membership leaves no doubt about who directs it and for what purpose. Yet, even though it will be exposed over and over as a Stalinist stooge organization, it can still do much harm among people who are anti-communist. The chief purpose of the July meeting was to discuss tactics and to train "activists" who are eager to carry them out. No "legal" at-

During the next months any one of us, unless careful, may become unwitting aids of the newest communist line of sabotage—an attempt to discredit the FBI. The purpose of this campaign, and how to combat it, is the subject of this article by Mr. Harbison, long a student of communist tactics.

tack on the FBI can hope to succeed until a preliminary step has been taken: an extensive whispering campaign must be gotten under way first. All kinds of false rumors must be spread, and spread widely, among people who are anti-communist.

The communist leaders know that many people get a thrill out of repeating nasty rumors which they do not themselves believe—at least, not before they have repeated them over and over. You can suspect the dirty hand of the Communist Party if you begin to hear a lot of sharp criticism of the FBI in your community. "They encourage unfair gossip." "They lie about you to make a good record." "They are prejudiced against Negroes." "They don't protect informants." Etc., etc.

The fact is that the FBI has an extraordinary record of fair and decent conduct throughout its twenty-five years of existence. In the minds of most Americans this fact has been firmly established and will remain so—unless they become the unwitting victims of a whispering campaign. If a rash of nasty rumors about the FBI should break out in your community, what can you do?

First, demand proof. Don't let your critic squirm off the hook. Pin him down to *exact instances* of unfair conduct. Challenge him to put his charges in writing. A bold attack will shut up the timid gossipier. Second, don't repeat any rumors which you yourself do not believe. You may do it only because the story sounds interesting, but in passing it along you can hurt your country and your own freedom. We must never forget that in a war with Russia our first line of defense will be the FBI. Atom bombs will never reach their targets if they are sabotaged at home. From the present look of things, the Communist Party in this country will be too weak to "turn imperialist war into civil war," but it will have strength enough to direct a frightful amount of sabotage if our first line of defense has been wrecked.

Accurate, detailed information is essential to any adequate reply to the slimy rumors and foul whispering campaigns of the communist leaders. For this purpose, the writer suggests that *Counterattack* newsletter, published weekly by American Business Consultants (55 W. 42 St., New York City), is a most helpful source of information. Make it an *immediate* task to learn whether it is available at your public library. If it is not, get it put on the shelves at once. A booklet worthy of special attention is *Program for Anti-Communist Community Action*, published by the U. S. Chamber of Commerce, Washington, D. C. Neither *Counterattack* nor the *Program* is anti-labor or anti-racial. They are simply anti-communist in a 100-per-cent American way. They will give you the facts which you need to reply to communist lies about our first line of defense, the FBI.

The Goethe bicentennial

M. Whitcomb Hess

"GOETHE—SYMBOL OF WESTERN HERITAGE" is the slogan of the group who planned the International Goethe Convocation held in Aspen, Colorado, for three weeks this summer, in honor of the German poet born two hundred years ago—on August 28, 1749. Goethe's apotheosis—and this latest effort in that regard is far from being the first—has always been surprising to honest Christians both in Germany and outside.

At the Aspen Convocation, as elsewhere in our cultural centers this year, Goethe will be fulsomely eulogized not only as a successful poet, dramatist and novelist, but also as a great philosopher and statesman. The political views of the poet-minister of Karl August's little Weimar duchy (like Goethe's experiments in science with minerals and optics) are pointed up by Goethe fans to show how universal were the interests of this "last universal man," as Chancellor Robert Hutchins names him. Exhibitions of Goetheana at the Aspen celebration range from extant letters and manuscripts of the writer of *Faust* to the first volume or so of the new ten-volume edition being published for the bicentennial. Our publishers have gone all-out with Goethe memorial editions and biographies; our slick magazines feature articles on him; even Doctor I. Q. read his biography over his radio quiz program ("that great German poet, Von Gotay").

Strangely, this bicentennial is to be observed in America with a far greater display of interest and enthusiasm than the German princes ordered for the whole of Germany in commemorating Goethe's first centenary in 1849. The Aspen Convocation will last three times as long as the celebration in Germany a century ago; it is far more elaborately underwritten and is international in scope.

What is the reason for this "idolatry of the dead"—to use the phrase of the *Edinburgh Review* reporter who covered last century's week-long memorial? In our present bicentennial booklet we read that such honor is due to Goethe, because he was "the universal man," and is increasingly esteemed for his "philosophic wisdom."

Any philosopher worth the name must ask bewilderedly: What philosophic wisdom? Goethe was neither a fighter for truth nor a philosopher in any real sense; above all, he is not "becoming increasingly esteemed" for his interpretations of Christianity, as we are asked to believe. Quite the contrary. The truth remains, as the critic in *Edinburgh* wrote just one hundred years ago, that "of all false religions, Goethe's is the most subtle, the most tempting, the most attractive. It flatters the evil nature of man, not through appeals to his passions or his intellect, or his generous feelings, but to that which is dearer than all others—his pride."

LITERATURE AND ARTS

When we read in the Aspen Goethe-prospectus literature that this German "endowed the world with a heritage that has infinite meaning for the twentieth century" and recall what really was the peculiar and fatal character of Goethe's philosophy—the deification of self—we must believe that his present exaltation is an attempt to justify the overt paganism of our times. That paganism (to which Frédéric Ozanam saw men always willing to revert without the Church to guide them) is masking itself as culture and even as Christianity under the aegis of our free republic.

Goethe is the "splendid pagan," the Open-Self man, the Peace-of-Mind man, the Man-against-Darkness—but he is not the Christian man. In another article on Goethe (for the *Catholic World*) I have called him "the Pride of German Culture." A colleague with whom I discussed the title observed that "the trouble with Germany was not so much its pride of culture as its culture of pride." The speaker, who for two decades has been the head of the German department in a large Midwest State university, is not one of the lecturers at the international Goethe convocation this summer, but his succinct comment holds more philosophic wisdom than is likely to be found in all the Goethe celebrants' speeches put together.

"The culture of pride"! Why should we Americans choose such culture? Why follow in the very steps of Germany to our own undoing? As Theodore MacManus wrote in the *Atlantic Monthly* (Vol. 141) over two decades ago, the dreadful deification of the human self is always followed by the same dire and dreadful results, whether in the functions of the home or in "the devious and sometimes devilish machinations of statecraft." We have seen in nazism, since then, as in its companion communism, proof of how devious and how devilish those machinations can be. What we have not seen is the alarmingly dangerous trend in our hedonist culture which begins in a man-centered humanism and ends in utter diabolism.

It is, to be sure, being said over and over that if Goethe's countrymen had only listened to that humanist cosmopolite, Hitler would not have happened. Yet, in 1849, there were men like the *Edinburgh Review* reporter who saw precisely such a débacle in store for persons or nations following the Goethean principle. Such a regime as Hitler's is the natural and inevitable result of the uncharted individualism Goethe and his fellow-sentimentalists stand for; and while it is true that during nazism's

brief reign a very soft pedal indeed was put on Goethe's "universalism," yet his prophecies for Germany's greatness (which he insisted would come "at the right time") were as close to those nationals' hearts as the poet himself was a prideful asset of the Third Reich, representing, "the versatile genius of the 'Aryan' race."

Let us look for a moment at Germany's greatest poet outside the atmosphere of glamor supplied by his idolators. He was, it is true, a many-sided individual. Far from being a philosopher, a lover of wisdom, however, he was an anti-intellectualist throughout his long life. The very germ of *Faust* is anti-intellectualism, though in this great poem the author appealed boldly to the supernatural, *verboten* as it was to the Enlightenment intelligentsia. The author of *Faust* remained all his life quite unconcerned about creeds, and he never professed to regulate his conduct by such duties as the simplest institutional Christianity would impose. Even though he said he was a Christian, his religion was actually a perverse and perverse form of nature-worship which borrowed the terms of Christianity habitually. Having no intellectual underpinning (by a deep Goethean "conviction"), his religion resolved itself into the plaything of his moods. On one occasion, for example, he has his sentimental Werther revelling like Herrick in the green fields of God's eternal Maytime; several months later the same scene rouses in him such despair that he sees nothing anywhere but Nature "red in tooth and claw," an ever-devouring, ever-ruminating monster.

Though he might speak with a kind of pantheist appreciation of Spinoza's intellectual love of God, Goethe held fast all his life to a basic agnosticism which was inextricable from his pantheism. His much-quoted passage in *Wilhelm Meister* (concerning man's three reverences—for what is above, about and beneath man) is as close as he ever came to a precise definition of his pantheistic feelings. Goethe felt that he could deal eclectically with Christianity (which he still maintained was the highest manifestation of human morality), abstracting what he held to be good and leaving the rest for minds less able than he believed his own to be. In *Wilhelm Meister* he says that God has never spoken to us in books, and in a famous letter to Herder he refers to the Christian story as a "fairy tale." To the end of his articulate days—and how could it have been otherwise?—the man who set himself up as an oracle (and was bolstered on his throne by his devotees) delivered his pronouncements according to his fluctuating moods.

Without taking up where Germany left off, as idolizers of the poet, we can still see Goethe—even in the words of the bicentennial brochure—as "one of the outstanding personalities of the Western world." The strength of that personality would be obvious enough to us from all his writing without the testimony of such great contemporaries as his literary partner, Schiller, and others. It is Chesterton, I believe, who speaks somewhere of the debt of English letters to Yeats, who brought poetry alive with the breath of the supernatural at a time when such a stress was anything but fashionable; and the world of letters no doubt owes much the same sort of debt to the

man who is being so extravagantly memorialized this summer in America.

In all the interests he followed—from his work on optics to his membership in Weimar's Council of State, from his studied interest in all men to his real field of poetry—Goethe was, however, the friend of the prince of this world, his own Mephisto. As such, he was an amiable man, on the whole, and a tolerant one. He shrank from giving pain and was extremely averse to encountering it, having, as one of his modern spiritual descendants said to me recently, "no thirst for martyrdom." His faculty for letting political storms pass him by and his refusal to meddle with those who directed them were notorious, and this detachment is exemplified in his Olympian advice to his compatriots who asked what to do after the Napoleonic conquests. "Keep to yourselves," the Sage of Weimar told them. Just that. As a commentator said, it was Goethe's constant and patient endeavor "to preserve the tranquillity of Epicurus in the busy political times on which he had fallen."

An antidote to our over-celebration of Goethe's two-hundredth birthday is to be found in the writing of another poet, an Englishman who also is long dead—this is his anniversary year, too, the three-hundredth since his death in 1649. Once when Richard Crashaw sent a friend the gift of a prayer-book, saying

It is the armory of light—

Let constant use but keep it bright,

he added this salutary warning against a human's trusting "any son of dust":

Say, gentle soul, what can you find
But painted shapes,
Peacocks and apes,
Illustrious flies,
Gilded dunghills, glorious lies;
Goodly surmises
And deep disguises,
Oaths of water, words of wind?
Truth bids me say 'tis time you ceased to trust
Your soul to any son of dust.

I have looked back

There is a penance imposed on going back
To an isle we loved, or a self we were;
I must an Ave say, with contrite tear
For this lank lighthouse growing black,
For the dreaming child who loved it, gone from here.

The tide rolls. Along the autumn shore
The August gulls are screaming, harsh and taut;
Nothing is changed. Forever are we caught
On golden dunes that pirate boys explore.
The lighthouse creaks. I remember Lot—

O where is Zoar, where the smallest town
With shining walls against the scalding stone
And promised fire? I have looked back. Alone
I taste the salt within my mouth. My gown
Is a sackcloth. I hear the lighthouse groan.

LEONARD MCCARTHY

"Mind remembering God"

THE WISDOM OF CATHOLICISM

Edited by Anton C. Pegis. Random House. 988p. \$6

The Random House Lifetime Library, which gave us the Basic Writings of Saint Thomas Aquinas as edited by Doctor Anton C. Pegis, now brings us *The Wisdom of Catholicism* from the same hands. Here the author seeks to present the essential wisdom of Catholicism as expressed in writing from the Post-Apostolic Age down to our own day.

The theme of *The Wisdom of Catholicism* is God and Man. Rich in nature and grace, redeemed and sustained by Eternal Love, "man is a mind who remembers God" and he is truly himself only when he grasps and loves the unforgettable Divine. On this truth the foundations of Western civilization were laid. Europe, Mr. Pegis reminds us, was born, not in the death of the Roman Empire, but in the life of the monasteries; and the European man first discovered himself in the habit of a monk seeking to build within and around himself a world of freedom under God. More than the atom bomb is to be feared the rejection of this wisdom, the depersonalization of man, the oblivion of his destiny.

The expression of this wisdom in written form is incalculably large, and we are indeed grateful that Mr. Pegis did not shrink from the task of selecting and editing the texts. Faced with the choice of including a thousand bits from as many authors or of selecting in chronological order one or more representatives of various epochs in the Church's history, he wisely chose to do the latter.

The book begins with the Post-Apostolic Age, world-denying and eager for martyrdom. St. Ignatius' Letter to the Romans is an example, showing us the highest wisdom—love pressing on through desired death to union with God.

Suddenly—too suddenly, I feel—we are in the Golden Age of the Fathers, and St. Basil joins what is good in worldly wisdom with the Christian Wisdom, while Chrysostom shows us that God-knowing wisdom is not sterile but leads to action in the love of neighbor; Augustine in his personal history is a microcosm of humanity questing and finding; his writings are a macrocosm of Christian thought. With Boethius the great and golden age of the Fathers closes.

Next, in the world of medievalism, we see the perennial wisdom coming to flower in the Scholastics—Anselm, Bonaventure, Thomas—and the theme of the love of God in the immortal treatise of St. Bernard. Dante emerges,

Petrarch and Villon, Chaucer and a Kempis.

The Middle Ages are left behind as we hear the voices of More and Erasmus, Teresa and John of the Cross, Belarmine and Pascal. Then a long step brings us to the moderns—Leo XIII and Undset's *Lavransdatter*, Pius XII and Péguy, Chesterton and Claudel, Newman and Maritain, Dawson and Gilson, Pius XI and Belloc.

How can one review such a book? Surely the only judgment that could be passed is on the work of the editor. Did he choose the best spokesmen of the Wisdom of Catholicism and in the best editions? Certainly the quality of the editions used is of the highest. In the matter of the writers included and excluded, the editor anticipates objection.

I am sensible [he writes] of the omissions from this book. I can only say that the family of Catholic writers is very large—too large to be included within the covers of any one book. Nevertheless, I should like to argue that the selections which I have included are great monuments of Catholic writing and that most of them are truly classical in their value and significance.

While one readily grants all this, one can still wish that Wisdom were not so strangely silent for long periods. Between St. Ignatius of Antioch and St. Basil there is a gap of two-and-a-half centuries, years over-rich in Christian writing. Silent are the Apologists, silent the great Alexandrians, silent so many others of a great company. An even longer period of silence stretches from Boethius to Anselm. From Pascal to Newman is another. One misses names which are as great as those selected. I find more Catholic wisdom in St. Francis de Sales than in Pascal. Marmion and Mercier, especially the former, are more intelligible exponents of Catholic wisdom than Paul Claudel, whose rarefied complications are understood with difficulty. But one feels captious in saying such things. Let us hail a great book, greatly planned, greatly made. JOSEPH M. EGAN

What's Existentialism?

ENCOUNTER WITH NOTHINGNESS

By Helmuth Kuhn. Regnery. 168p. \$3

This is an able analysis and criticism of Existentialism. Professor Kuhn sees in Existentialism a timely reminder to man of his perilous and tenuous place in the cosmic scheme, but disagrees fundamentally with Sartre as to what man should do about it. The Existentialist insists that man should keep in mind the certain imminence of his own death so that, through this macabre exercise,

BOOKS

he may more vividly and more readily make a transvaluation of values and see that what is closest to him is his own existence, to realize, indeed, that all else is meaningless.

This is the arrival at the "abyss of nothingness," to which many a philosopher has come before. The anguish induced by this critical confrontation with the void, says the Existentialist, reveals to man that he is absolutely free and can give to existence whatever meaning he chooses, since there are "no signs" anywhere to indicate that existence must mean one thing rather than another. By an irrational "leap" into this abyss, the Existentialist literally "falls upon" some meaning or some form of action into which he integrates himself completely to the exclusion of all other possibilities as to the meaning and purpose of life.

At this point, Professor Kuhn declines to concede to Existentialism the logic of this "leap." This is to him the fatal absurdity in an otherwise closely reasoned system which, by the way, makes extensive use of the term "absurdity" in attacking the non-Existentialist way of life and the ideas which support it. A purely arbitrary or accidental choice of this kind, thinks Professor Kuhn, lacks the stabilizing and comprehensible elements of a rational faith and becomes, furthermore, a decidedly limiting commitment upon the much vaunted conception of "total liberty," which Sartre, "in order to attract the nicer sort of people," has further limited and modified by hanging upon it the additional contradiction of "total responsibility." Professor Kuhn would prefer a choice of action which would have as a point of reference some moral criterion, some Supreme Good, in the Aristotelian sense—indeed, the Christian principle. In his introduction, he observes: "The Nothingness which the Existentialist encounters is the shadow of the repudiated God."

In the superabundance of comments upon Existentialism, this one has the weight of the authority of a writer with a strong grasp of the philosophies, and a lucid style that can convey the subtleties of his arguments even to the philosophical layman. It is different, too, in that, while the author has a hearty respect for a philosophy which puts the spotlight pitilessly upon man and his situation in the universe, he is not so overwhelmed by brilliant negations as to accept the amoral incongruities of Sartre's "solutions."

EDWIN MORGAN

Longmans Books



The Next Thing

AUTOBIOGRAPHY AND REMINISCENCES

by **KATHERINE BURTON**

The author of many biographies, beginning with *Sorrow Built a Bridge*, and editor of the woman's page of *The Sign*, writes of her own life and conversion to the Catholic faith.



"Much as I have enjoyed Mrs. Burton's earlier books, I find this her best. A busy, varied and intensely interesting life is here reviewed with a happy blend of candor and delicacy, with a keen sense of how to select and accent what is most significant, with humanity and humor."

—John S. Kennedy in the *Catholic Transcript*.

"Account of the author's conversion to the Roman Catholic Church which will attract others besides the religious audience because of the warmly human quality of the autobiographical material." —*ALA Booklist*. 256 pages. Illus. \$3.00

FOR YOUNGER READERS

JAN'S VICTORY

by **Betty Morgan Bowen**

This story of a Dutch boy who rebuilds his home and regains happiness in a ruined world is moving, with authentic background. *Catholic Children's Book Club selection for older boys.* \$2.50

GAY MELODY

by **Martha Gwinn Kiser**

A story of delightful humor is Melody's winning a teaching appointment. The children at the school appeal to her and she longs to bring fun into their drab lives. There is a warm friendship with Louisa May Alcott and a picnic at Walden with Thoreau. In telling the story Mrs. Kiser brings many customs to the attention of her young readers and gives a warm and sincere picture of family life in Massachusetts. *Catholic Children's Book Club July selection for older girls.* \$2.50

SEA BOOTS

by **Robert C. DuSoe**

"Deep-sea fishing with its hazards and adventure, the arduous but companionable life on a fishing boat are well pictured in this story of a stowaway aboard a tuna clipper off the coast of Lower California." —*ALA Booklist*. Ages 10-15. \$2.50

BATTLE LANTERNS

by **Merritt Parmelee Allen**

This rousing adventure story of Marion's Men and Bill Barlow in the Revolution is soundly based on history; the hero's transition from boyhood to purposeful manhood, through devotion to a great leader and a great cause, is told with zest, the interest well sustained. Ages 12-16. \$2.50

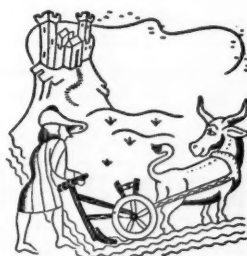
Reissue of a well-loved favorite:

SECRET OF THE CIRCLE

by **Alice Lide and Margaret Johansen**

"An excellent story in which Kurt, son of a merchant, plays the leading role. Traveling from Lubeck with a merchant caravan, he accompanies his father to the great fair at Cologne. Many dangers beset the way, some incident to a secret trust imposed upon Kurt, which he discharges with credit."

—*ALA Booklist*. Ages 8-12. \$2.50



LONGMANS, GREEN • 55 Fifth Avenue • New York 3, New York



THE PRIEST AT HIS PRIE-DIEU

Robert Nash, S.J.

To make fruitful the time every priest spends daily at his prie-dieu, Father Nash provides fifty-two stimulating meditations, one for each week of the year. These meditations probe every corner of the priest's soul—the privileges of his ministry, its obligations, difficulties, and ideals. The plan used is the same as that in the author's earlier work, *THY LIGHT AND THY TRUTH*: preparatory prayer, setting, fruit, body of meditation, summary and tessera.

300 pages **\$3.00**

At your bookstore or from

THE NEWMAN PRESS
Catholic Publishers

WESTMINSTER MARYLAND



A LEXICON OF ST. THOMAS AQUINAS

by
Roy J. Deferrari
Sister Inviolata Barry
and
Ignatius McGuinness, O.P.

Fascicles I and II NOW READY.

Fascicle III in press.

Fascicles IV and V now ready for press and will appear within the next calendar year.

*

Total work about 1500 pages,
double columns.

Price: \$12.50
per fascicle on delivery

Send orders to:

**The Catholic University
of America Press**
Dept. AM-7
Washington 17, D. C.

NEW WRITERS NEEDED

Now writers needed to re-write ideas in newspapers, magazines and books; splendid opportunity to "break into" fascinating writing field. May bring you up to \$5.00 per hour spare time. Experience unnecessary. Write today for FREE details. NO OBLIGATION. Postcard will do.

COMFORT WRITER'S SERVICE
Dept. X7, 200 S. 7th St., St. Louis 2, Mo.

**FREE
Details**

From the Editor's shelf

WORLD FULL OF STRANGERS by David *Alman* (Doubleday, \$3). Mr. Alman's incidents and language, not to mention his point-of-view, says reviewer *Thomas J. Fitzmorris*, "suggest a poor imitation of James T. Farrell shorn of his rudimentary consciousness of right and wrong." Italo-Americans of a New York slum district are the chief characters. Their habitual grossness, conversational indecencies, blasphemies, occasional sacrilege, ignorance of their faith, superstition and anti-clericalism indicate either an ignorance of Catholicism as great in Mr. Alman as in a Jehovah's Witness or an intention to discredit the Church by a parade of delinquents. The "plot" is more of a conspiracy, with the whole novel following a preconceived "line"—a dull, depressing, dirty book.

CANNON HILL, by *Mary Deasy* (Atlantic-Little, Brown, \$3). Smoother and more mature than *Hour of Spring*, this is a better novel despite its lack of Irish idiom, thinks reviewer *Mary L. Dunn*. The characters comprise the people of a boarding-house in a Midwest city, and the fine portrayal of their struggles and satisfactions makes them come to life.

STRONG MEN SOUTH, by *William J. Menster* (Bruce, \$2.75). Chaplain of Admiral Byrd's fourth expedition into Antarctica, Iowa-born Father Menster was based in Little America and celebrated the first Mass on the Ross Ice Barrier. He writes a very human, heart-warming account of this expedition to the bottom of the world, thinks reviewer *J. Nicholas Shriver, Jr.*

THE VIOLENT MEN, by *Cornelia Meigs* (Macmillan, \$4). This account of the first two years of the first American Congress is primarily a study in "human relations," according to reviewer *William G. Tyrrell*. Miss Meigs delineates the delegates and their views, individual characteristics and nature, various political beliefs and personal interests. Her book is a vital, comprehensive and informative statement about a group of historic figures long deserving such treatment.

THE SHOW OF VIOLENCE, by *Frederic Wertham, M.D.* (Doubleday, \$3). In the United States 60 per cent of murderers get away without punishment—every two hours there is a perfect crime. Society seems to have little sense of guilt about it all. Dr. Wertham evidently wishes to make his readers consider the problem more seriously. He discusses the definition of murder, the scandal of "expert" and psychiatrist witnesses often in diametrical disagreement, irresistible impulses, feigned in-

sanity and various absurdities. There will be no unanimity among psychiatrists about the author's point-of-view on some of his diagnostic and nosologic concepts; "nevertheless," opines reviewer *Francis J. Braceland, M.D.*, "the book is authoritative and a few more like it might cause a ground swell which would lead to eventual rectification of some of the abuses the author attacks."

THE WORD

At that time Jesus spoke . . . Give an account of thy stewardship . . .

I know a husband and wife who, I think, will stand in a shining light before all the hosts of heaven and earth on that day when we shall give our final accountings.

They have one child; and the poor child is crippled. She came into the world twisted of arm, twisted of leg, twisted of face, puny of body.

It is easy to love a normal and healthy baby. But to love one robbed of beauty by illness or accident calls for some nobility of heart and soul. And to love such a child, self-sacrificially, day after day, night after night, year after year—!

To me, it seems to call for the grace of God in great abundance. It seems to call for holiness.

Sally is five years old now, and many operations and much medical and surgical treatment are behind her. She is beginning to walk, holding to her father's or mother's hand—or to both.

Her poor little legs are pitifully thin. Her feet still turn inward, getting in each other's way. The bones of her wrists call for correction—as do her eyes. But she is so much better than she was.

Everybody on the street talks about Sally's wonderful improvement. Sally, in fact, is the cement that holds our street together. Everybody marvels at the harmony in our neighborhood. There are no quarrels, no feuds, no coolnesses. There is no gossip, no back-biting. Our street is a little heaven on earth.

And I think that Sally is mainly responsible.

How can anybody be quarrelsome, how can anybody be petty, how can

AMERICA THIS WEEK, our weekly commentary on the news, **Fordham University's FM station, 90.7, Thursday evenings, 7:15 to 7:30.**

anybody be nasty, with this inspiring drama unfolding before his eyes?

We have watched with bated breath while these parents fought their battle. We have oh'd and ah'd over each marvellous improvement, each wonder of surgical skill demonstrated in Sally. In sympathy we have lived through the anxious days and nights with her parents, and her grandparents.

They do not know it, but they have transformed our whole neighborhood into a united family, held together unbreakably by a common concern over Sally's latest operation, Sally's slowly straightening legs, Sally's gradually improving eyes, Sally's first halting steps.

They have set us an example of patience and love and long-suffering and self-sacrifice. We look at Sally, and then at our own sturdy youngsters, and we feel like bowing to the ground and asking why everything is made so easy for us while the call for heroism goes out to her parents. We can only conclude that it is because they are heroes.

Sally is God's greatest gift to our neighborhood; and if ever a "mercy" murderer, in mad blindness, tried to lay a hand on her, I think that every man and woman along the street would die in her defense. We, too, love Sally with a great love; and will give a better account of our stewardship because of her.

JOSEPH A. BREIC.

FILMS

COME TO THE STABLE is a very good distaff approximation of *Going My Way*. In rough outline the story has to do with two nuns from a French community who invade the hills of Connecticut to establish a children's hospital in fulfillment of a wartime vow. Armed only with fourteen dollars, unlimited faith and the complete selflessness which can demand the impossible of others because it gives so much more itself, they get their hospital despite the determined opposition of some unaltruistic real estate men, a fertilizer factory, a song writer who wants peace and quiet and the discouraging economic facts of life. The carping may say that the contrivances of the script writer prove an even stronger ally than prayer and hard work. However, this in no way invalidates the picture's chief charm, which is the humor and warmth rising out of the gentle but determined ladies' impact on an assortment of neighbors whose prior contact with nuns was practically non-existent. Loretta Young and Celeste Holm (the latter equipped with a French accent and most convincing inner glow) are the de-

lightful wimpled leading ladies, while Hugh Marlowe, Elsa Lanchester and Thomas Gomez are some of the baffled but willing victims of an irresistible force. *Come to the Stable* is more a comedy than a film about spirituality, but its portrayal of the religious life is affectionate, informal and genuine, and as such furnishes unique and refreshing family entertainment. (20th Century-Fox).

YOU'RE MY EVERYTHING. This is a Technicolor musical with something approaching originality of plot, being a sort of panorama of the changing Hollywood scene as reflected in the careers of a very fortunate family. When Tim O'Connor (Dan Dailey), a song and dance man, went to Hollywood in 1926 for a screen test, it was his Back Bay wife, Hannah (Anne Baxter) who wound up with a contract and a movie career resembling that of Clara Bow. Tim's day came when the advent of sound sent Hannah and other top stars into retirement and started a craze for musicals. This trend having spent itself, he gracefully withdrew and was settling down with his wife on a luxurious gentleman's farm when their nine-year-old daughter (Shari Robinson) was discovered to have phenomenal talent just at the psychological moment when the public was clamoring for juvenile stars. After a

Reason To Revelation

by DANIEL J. SAUNDERS, S. J.

\$3.50

This work of apologetics sets forth and discusses the proof of the divinity of Christ. The miracles and prophecies of Christ and His resurrection are the subjects of the concluding chapters. Earlier sections establish the authorship and credibility of the Gospels, from which most of the evidence is adduced.

To a remarkable degree the author has kept his arguments free from the technical language of theological textbooks. Thus his work is especially suitable for study clubs and will be found helpful for priests who are preparing addresses on various themes of apologetics.

The argumentation, built up in the order of climax, is sound without being involved, adequate without being verbose, scholarly without being pedantic.

REASON TO REVELATION sets out to prove the divinity of Christ. This it does without being lured into irrelevant discussions. The author, with special attention, solves the difficulties and refutes the objections of modern rationalists and skeptics.

At your bookstore or from the

B. HERDER BOOK COMPANY

15 and 17 So. Broadway

St. Louis 2, Mo.

● Send No Money

Just ask for your
free sample copy

Information ●

THE CATHOLIC CHURCH
IN AMERICAN LIFE

1 year... \$2
3 years... \$5

A monthly magazine published
by the PAULIST FATHERS
408 West 59 Street - New York 19 - N. Y.

DON BOSCO

Resident and Day High School for Boys

Conducted by the Salesians of St. John
Bosco since 1915.

DON BOSCO, RAMSEY, N. J.
(Phone: Ramsey 9-0066)

NOTICES

12c per word. Payment with order.

MISSIONARY PRIESTS struggling to
build school; 140 Catholics in four counties
of 140,000 population. PLEASE help us!
Rev. Louis R. Williamson, Hartsville, South
Carolina.

JESUIT HOME MISSION—My hope—a
school to plant the Catholic tradition. Small
contributions are precious and welcome.
Rev. John A. Risacher, S.J., Holy Cross
Mission, Durham, North Carolina.

IRISH Books, Belleek China, Linens, Celtic
Crosses, Rosaries, Cards, etc. Write for
Catalog. Irish Industries Depot, Inc., 876
Lexington Ave., New York 21, N. Y.

SISTER PEREGRINE, Blessed Imelda
Convent, Catano, Puerto Rico, begs assist-
ance. No funds to finish building. Special
prayers for donors.

Resort & Travel

NEW YORK

TAMARACK INN

KEENE VALLEY, NEW YORK

A secluded resort in the heart of the
Adirondacks. Hike, Fish, Swim, Golf.

Folder A C. P. Segard, Jr.

FLORIDA

TRAYMORE HOTEL

MIAMI BEACH
DIRECTLY on the OCEAN at 24th St.

Conveniently and Centrally Located
Private Beach Cabana Club
Rates from \$5 Dble. • Annex from \$4 Dble.
Cocktail Lounge Social Staff

NEW JERSEY

FOREST PARK HOUSE

BUDD LAKE, NEW JERSEY
Mary B. Fuchs Tel. Netcong 439
Enjoy your Vacation and Weekends
Hideaway for Newlyweds
Home Cooked Food Private Swimming
Shade trees
All churches and amusements nearby
\$6.00 Daily \$35 Weekly

brief squabble over the advisability of
child labor, we leave the family, re-
united once more, at the world pre-
miere of the youngster's first picture—
a mawkish little affair in which Miss
Robinson performs some of Shirley
Temple's old routines and which even
has her blue-eyed screen father done
up in blackface as a substitute for Bill
Robinson. The picture pays a heavy
price for covering so much ground with
its triple success story; it has no time
left to develop its characters beyond
one dimension. Also, its point of view
on a lunatic period of film history veers
from a hearty burlesque of the silent
days to a non-critical acceptance of the
equally ludicrous juvenile tear-jerker.
It thus muffs its satiric opportunities.
As a result, a dazzlingly fresh idea has
produced only a superficial if pleasant
item of summertime family fare. (20th
Century-Fox)

CALAMITY JANE AND SAM BASS
(Universal-International), about which
the exhibitors are complaining because
they are afraid the title will lead their
patrons to expect a double feature, and
Colorado Territory (Warner Brothers)
are more or less standard sagebrush
sagas perpetuating the dubious theory
that outlaws, at least in the movies, are
pleasant, kindly fellows who want to
settle down on some quiet, obscure
ranch but instead are cruelly mowed
down by the law with its myopic in-
ability to appreciate fine distinctions.
The former stars Howard Duff, Yvonne
De Carlo and Technicolor and sings a
sad refrain for a horse-loving cow-hand
who is driven to crime when his mildly
dishonest horse-racing scheme is given
a reverse fix by some professional
crooks, leaving him suspended between
the sheriff and his creditors. In the
latter, Joel McCrea, a fugitive from a
twenty-year jail sentence, and Virginia
Mayo, a faithful half-breed in an in-
secure peasant blouse, are frustrated
in a plan to finance a new life in
Mexico with the proceeds of one more
hold-up, and reach the end of their
foredoomed flight in a pictorially spec-
tacular mountain fastness.

MOIRA WALSH

PARADE

(A PASSENGER WITH A SUITCASE
steps into Bill's taxicab.)

Passenger: Memorial Hospital, driver.

Bill: Okay. Under the weather, mister?

Passenger: Got a lot of rubber in my
back.

Bill: Yeah? How come?

Passenger: I got operated on two years
ago and they left a rubber tube in my
back. The cyst goes out and the tube
comes in. Now they got to operate to
dig the tube out. Maybe they'll leave
some new gadget in this time. My wife
says I'd be better off if I had just
played along with the cyst. (Cab stops
at hospital. Passenger steps out.)

Bill: Good luck with that there rubber,
Mister. (As Bill drives along, he is
hailed by another fare.)

Fare (Stepping into cab): The zoo,
driver.

Bill (Pointing to automobile next to
cab): Am I seeing things, Mister, or is
that an elephant in that there car?

Fare: That's a baby elephant. Belongs
to some animal dealer, I guess.

Bill: I never before see a elephant in a
automobile.

Fare: I work at the zoo, driver. I know
elephants. Just a couple of hours ago
I was washing a big elephant. Then I
had to go to court.

Bill: Yeah? What for?

Fare: My wife is suing me for divorce.
She's meowing, saying I give her
nothing but zoo meat for the table.
That's what makes strong lions and
tigers. What's wrong with zoo meat?

Bill: I never eat no zoo meat, Mister.

Fare: She's really after alimony, but
she don't know how much money I got
or where I keep it. Guess where I keep
it. There's a bag in the middle of the
rattle snakes at the zoo. That bag's
got my money. Anybody trying to get
my money will get bit by snakes. (Cab
stops at zoo. Fare hurries off. A man
runs up, clammers into cab.)

Man: Race track, driver. I'm doing my
own betting from now on.

Bill: Yeah?

Man: Yeah. I ask a astrologer to name
me a winner. He says he's got to know
when a horse is born. Ha! Ha! I'm to
go around asking horses' mamas when
they were born. (Cab stops at race
track. Man gets out. Bill drives back
to his street-corner stand, tells Louie,
another taxi man, of his experiences.)

Bill: Life's sure got variety, Louie. In
a hour or so, I see a elephant in a au-
tomobile, a guy with rubber in his back,
a dope who feeds his wife animal meat
and banks his money with snakes, a
sap who believes in astrology—and this
is only a few people. There is billions
of people in this here world, Louie.
What variety there must be among all
the people.

Louie: It makes a guy dizzy even think-
ing of it.

Bill: People, people, everywhere, and
all so different. And each one of these
people is made by God. How wonder-
ful God must be, Louie. We got only a
small idea how wonderful He is, a very,
very small idea.

JOHN A. TOOMEY

o years
in my
ne tube
rate to
l leave
ly wife
d just
b stops

rubber,
he is

ne zoo,

next to
r, or is
r?
Belongs

nt in a

I know
urs ago
Then I

divorce.
ve her
table.
ns and
eat?

Mister.
ny, but
y I got
I keep
iddle of
at bag's
to get
s. (Cab
A man

ing my

o name
o know
I'm to
s when
at race
es back
Louie,
ences.)

ouie. In
a auto-
back, a
il meat
akes, a
nd this
billions
Louie.
ong all

n think-

re, and
of these
wonder-
only a
a very,

OMEY